

THE 35
Contentious Apostate,
AND HIS
BLOW REPELLED:

In a Brief
NARRATIVE
OF THE
Unchristian Deportment, Opposition
and Disturbance made,

Thomas Bang, Backslider.
By Isaac Archer, Priest or Vicar.
Samuel Knowles, late Curate.

AT A
Publick Meeting of the People called QUAKERS
Held at *Whidenham* in *Suffolk*, the 30th day of
the 2d Month, commonly called *April*, 1691.
And in a short ANSWER to F. B. his defaming
Pamphlet, falsely Stiled

One Blow more at New Rome.

By G. Whitehead,

*Psalm 52: A. 5. Thou lovest flattering words, O thou deceitful tongue. God
shall himself destroy thee, for ever, &c.*

L O N D O N: Printed for Thomas Northcott, in
George-Tard in Lombard-Street, 1691.

T H E

Contentious Apostate,

AND HIS

BLOW REFELLED.

Since *Francis Bugg* to Excuse the shameful Disturbance and Malicious Interruption he and his Abettors made at our Publick Meeting at *Milden-hall* in *Suffolk*, the day and year aforesaid, intended by our Friends for the Worship and Service of Almighty God, the said *F. B.* his pretence is this, viz. *That they might not thrust me out of the Meeting (as their Practice at London has often been) I got a Justice's Warrant, resolving that if they would not let me Stay, I would silence G. W. for that day, which after he perceived, he sat down quietly.*

Whence pray observe : 1st. *F. B. got the Warrant.* It seems 'twas upon his Information to the Justice, and what the Information was the Warrant shews. 2dly, For what end could he therein turn Informer to obtain the Warrant? was it only to secure himself from being thrust out of our Meeting? No, for no sober person need fear that: Or was it to disturb the Meeting, and for himself to Domineer and Insult, and Magisterially Command the Constable to take away *Geo. Whitehead*, and Execute his Warrant, as (Persecuter-like) he divers times did? The Constable not Submitting to *F. B.* therein: Constable (quoth he) *do your Office, or I'll Complain of you.* The Warrant it self, and *F. Bugg's* Insolent and Turbulent Behaviour at that Meeting will easily Evince his Information and Excuse before cited, to be unjust and groundless, as is

his Instance of one sober Woman whom they commonly thrust out, and sometimes keep Prisoner, &c. p. 2. Whereas this his sober Woman is known to be a Turbulent, Wilful (and partly Discomposed) Person, a Raxter, a Scold, a Striker, a Fighter, who also hath torn and pulled a Friend (or Friends) by the Head, Hair; ask Joseph North, Dennis Dodman, and some other Friends about Spittle-Fields, &c. of her Behaviour. And F. B's Alledging the Tryal of Peers is very Improper in this case; for it is all one as to tell us that Mad or Malicious folks may not be Restrained from doing Mischief and making Disturbance without the Tryal of a Jury: No sober Man would have thus Impertinently Argued.

The Copy of the said Warrant follows.

To the Constables of *Milden-hall*, and to every of them

Suff. II. **H**AVING received Information that there is a Meeting intended to be Holden within the Precincts of your Town. (either upon the Morrow, or within some short time after) under presence of a Religious Worship, in different Form from the Religion Establish't, in a place not Licensed, and by persons not qualified to hold the same, and who are under a great Suspicion of being disaffected to the Government.

These are in their Majesties Names to Authorise and Require you, and every or any of you, to cause the said Persons and every of them to appear forthwith before me or some other Justice of the Peace of this County to Answer to the said Information, and to be dealt with therein according to the Law; and for your so doing this shall be your sufficient Warrant. Given under my Hand and Seal at Downham in the said County the 29th day of April, in the 3d Year of their said Majesties Reigns, Anno. Dom. 1691.

The Name of the Justice who granted the Warrant, is here Omitted, because we esteem him wronged by Misinformation; and also that when he understands the Envy and Abuse of F. B. Grati-fied by the Warrant, and what Impious and Wicked use he made thereof by Maliciously Interrupting and Disturbing a Religious Meeting; we hope the Justice (on more mature Consideration) will be so Ingenuous and Tender as to wish he had not Granted F. B. any such Warrant against an Innocent Peaceable People, and that he may rather Reprehend F. B. for being too Base and Turbulent to his quiet Neighbours: For he must needs understand that if there was a failure or omission (on our Friends part at *Milden-hall*) in not En-

Entrring their Meeting-House upon Record (as the Law Directs) yet that the Intent of the Government and Law is, that we should Enjoy our Religious Meetings for the Worship of Almighty God without any such Disturbance or Molestation as *F. B. &c.* made.

Here followeth a brief Narrative of *Francis Bugg's* Deportment, and the substance of what pass'd between him and his Teacher *Jf. Archer* on the one part, and *G. Whitehead, &c.* on the other, the 30th day of the 2d Month called *April*, 1691, at the Publick Meeting-House of the People called *Quakers*, at *Milden-hall* in *Suffolk*.

F. Bugg and his Company being got to the Meeting before *G. W.* and into the Gallery where our Ministering Friends used to be; after *G. W.* came and was waiting upon the Lord in Silence, *F. Bugg* having present a Constable and Warrant (and first promising his Property as a Feoffee in trust for the Meeting-House, charged *G. W.* with being,

First, *A Deceiver of the People.*

2dly, *A false Accuser of the Blessed Martyrs, &c.*

3dly, *A Favourer of such Principles as Border upon Blasphemy.* And offering a Paper of his Charge, which *G. W.* refused, desiring to enjoy our Meeting peaceably, and answer *F. B.* afterwards.

F. B. refused, and then asked if he would own certain Books which he had?

G. W. still prest for a Peaceable Meeting, and told him he Interrupted and Imposed on us unwarrantably on that occasion.

F. B. still refused to suffer us to enjoy our Meeting Peaceably, saying, *I will Impose upon you.*

G. W. began to speak a few words unto the People by way of Exhortation, &c.

F. Bugg furiously interrupted, calling out, *Constable do your Office, take G. Whitehead and S. Cater away.*

G. W. said, we come in the Love of God, thou comest as a Persecutor; but I fear not thy Persecution, nor what thou canst do, thou'lt but Discover thine own Envy, &c.

Priest Archer said, *We know your Meeting is unlawful.*

G. W. How provest thou that?

Priest Archer, Your Meeting-House is not Recorded as the Law directs.

G. W. I knew not that; however our Meeting is for the Worship and Service of Almighty God, and both the Government and the Law intend our Liberty; I was no cause of that Omission of Recording the Meeting-House.

Priest.

Priest, You should have been better Informed aforehand.

G. W. It is not Lawful for you thus to Disturb our Meeting, and Interrupt our Religious Exercise; we see by this what you would be at, you would be at even the old work of Persecution again, if there were not some Restraint upon you by Law, seeing you take this Advantage of an Omission of a Circumstance in Law thus to Disturb us and put a force upon us; pray be so Civil as to let our Meeting be quiet till we have ended.

Priest, Mr. Bagg I would have us with-draw and let them enjoy their Meeting peaceably; let us not take the Advantage of the Law against them.

F. B. I will not suffer them, *G. W.* shall not Preach here, he is a Deceiver; now I have him here I will have him answer whether he owns these Books, and he shall take the Test too, *he is Disaffected to the Government.*

G. W. See what a Convert thou hast got of *F. B.* that thus contradicts his Teacher; we are not come hither for Contention, nor am I willing now to answer thee (*F. B.*) nor to detain the Meeting about thy Brauling or Clamorous Reviling, &c. I am willing to meet thee and answer thee at any convenient place when our Meeting is over, and before any Judicious persons; pray let us enjoy our Meeting quietly.

F. B. Thou art for evading, and going into Holes and Corners, but I am glad I have got thee here, dost thou own this Book? and this Book, &c. ? (holding them in his Hands.)

G. W. I am not willing to answer thee at this present, I have something to say to the People (and began to Declare, but interrupted still.)

F. B. I will not suffer you to Preach here, Constable, Constable, where is your Warrant? do your Office, take *G. W.* away, or I'll Complain of you.

Constable, Pray look upon this Warrant. [But the Constable appeared wiser than *F. B.* and not so busie.]

G. W. Pray let us enjoy our Meeting quietly, and then we will Answer you.

F. B. Constable do your Office, take him away, he will not own his Books [which was a Lye, he only suspended giving answer at that present.]

G. W. being thus frequently and forcibly interrupted when he would have Declared the Truth, for a little space sat down in Silence,

lence, breathing up to the Lord in Spirit, and then after a short space, was moved to fall down upon his Knees in Prayer for some time: Whereupon the Priest thus made interruption to the People, *viz.*

Priest, All you that are in Communion with me, with-draw, do not joyn with him in Prayer, for he doth not Pray in the Name of Christ, [which was not true, and very unbecoming one that would be esteemed a Reverend Clergy-man, and many did not Obey him.] Prayer ended, *F. Bugg* began Disturbance again, saying, do you own these Books, this, and this?

G. W. What are their Titles?

F. B. The one is *Judgment Fired*, and the other *Innocency against Envy*.

G. W. I know no such Book as *Judgment Fired*.

F. B. It is *Judgment Fired*.

G. W. Is not my Name to it? *F. B.* Yes.

G. W. What need'st thou question my owning it? I own that I Writ most or the greatest part of that Book, and shall not disown it; and for the other, *Innocency against Envy*, I also own it, the Errors of the Press excepted; and this Answer I give, that thou mayst not go away with a Lye, and say that I am afraid to own my own Books, nor any think that I am afraid to Answer thee, for I have Discoursed many Greater and Wiser Men than thou art, who have shewn a great deal more Civility than thou hast done.

F. B.'s Wife stood up to clear her Conscience, being under a great Burthen and Constraint in Testimony against her Husband's writing Books against Friends, &c. contrary to Conviction, as having expressed some trouble he was in for the same, and that if it had not been for *Ja. Thrift* (an abetter of his) he had not done what he did; saying, she should have Burnt all his Papers, &c. with other Words. To which he made little Answer, but gave her the Lye openly; but many present did believe she spoke Truth, and in the fear of God, from a necessity laid upon her at that time.

Priest. Mrs. *Bugg*, you should not Discover your Husbonds Nakedness; and Mr. *Bugg* you should not Reveal your Secrets to the Wife of your Bosom; but you may see the Enemies of a Man are those of his own House, &c.

F. B. after several Reiterations of his gross Lye, that *G. W.* was afraid to own his Book, and making a great Clamour and Noise with Reviling Detractions and Personal Reflections, *G. W.* called to the Priest thus, *viz.* Thou that art his Teacher or Minister, I

pray

pray thee speak to him, and teach him to keep within the bounds of common Civility, and not to make this Clamour and these scurrilous Detractions, and let us come to some matter in Controversy, seeing we may not enjoy the intended end of our Meeting quietly,

Priest, Mr. Bagg pray forbear, &c.

F. B. I will not hold my Tongue.

G. W. See what a Convert thou hast gotten of him, he will not be subject to his own Minister: Dost thou not think him somewhat Discomposed?

I desire one passage of his Book, for his *Conformity*, may be Read (Entituled the *Quakers Detested*) it is that first page, (how he came to be a Member of our Society). Thou hast the Book *F. B.* I pray thee lend it me a little (but he refused to part with it out of his Hand) whereupon a Friend present reacht one to us.

G. W. I desire this one Page may be read in the Meeting, which *F. B.* was very unwilling to.

Priest. Pray let it be read, which accordingly was done: Which followeth, viz.

*The first point under Consideration is, how I came
F. B. Q. Detest. to be a Member of their Society (i. e. of the
Quakers.)*

" In the Beginning they Taught that all Men were Inlightned
" according to *John 1. 9.* and that this Light wherewith Christ
" had Inlightned them was sufficient, if obeyed, to lead to Salvation;
" and that it was the work of the Ministers of Christ to turn the
" Peoples minds from Darkness to Light, and from the Power of
" Satan to God: Affirming that this Light was a sufficient Teacher,
" Leader and Guide to every Believer, without the help of out-
" ward Prescriptions, Forms, Orders and Decrees of Men. Up-
" on these and the like Notions I became perswaded to make Try-
" al of their Doctrine; and when I came to see and observe their
" Practice, Conversations and Deportments in the beginning, and
" what simplicity and plainness attended their Ministry, I was
" still more Confirmed that it was a Dispensation of the Love of God
" sent as a Visitation to Mankind; and being thus perswaded, I was
" resolved to bear the Cross, and did utterly despise the shame
" that attended them and their Message, and was not behind any
" of my Equals, both in Doing and Suffering for the Testimony
" thereof, as some amongst them can still bear me Witness; and
" in this manner we went on for many Years, and Loved one
" another

"another with *Love Unfeigned*; and doubtless God blessed our Meetings with the comfortable Enjoyment of his Presence, and gave us Favour in the sight of men, and not a word of Conformity was heard amongst us for many Years together, nor no Lording over each others Consciences; but as every man was persuaded by the Lord, so he was frequently Exhorted to walk, &c.

[Thus far *Fr. Bugg*.]

G. W. The Question in Controversy between us is, Whether the People called Quakers be Apostate from the Truth, or *F. Bugg*? Which may be Resolved from his own Book here; since his Conformity he owns the said People to have been once no other than the People of God, sound in Doctrine and Practice in Christian Love and Society, and that God blessed our Meetings with the *Comfortable Enjoyment* of his Presence: At which time the People called Quakers were Dissenters from the Church and Clergy of *England*, and *F. Bugg* then with them, and he writ then against the Priests and their Covetousness and Oppression, &c.

F. B. I am sorry for that.

Pr. He is now of another Judgment.

G. W. When he so writ in the Commendation of the People and Society called Quakers, he was turned from them to the Church of *England*, whom he (as well as the People called Quakers) had Dissented from; and when Dissenters were in the Truth, according to his own now Confession positive and high Commendation of them; from whence I infer, That if he himself and the Quakers were once (for many years together) not Apostates, but in the Truth when Dissenters, he must needs now be the Apostate in his Conforming to the Church of *England*, contrary to their Practice and Testimony when no Apostates, for he cannot be in the Truth now and then too; if right, or in the Truth then, he is not right now; if he saith he is right, or in the Truth now and not then, this is to contradict his own Testimony of the Quakers and himself, as having been a Christian Society, and the People of God, (yea, and that for many years, as he saith); so that if right then, he cannot be right now (as aforesaid) being turned from what he was, and owned then: I would have him Answer and clear himself of this Dilemma if he can.

But instead of Answering, he set to Reading on in his Book; for that was much of his shift to evade and take up time in Reading in his own Books and Pamphlets, instead of giving fair Answer or civilly Reasoning the Case.

G. W. Seeing *F. B.* undertakes not to wind himself out of the Dilemma, see if thou that art his Minister can do it for him.

Pr. Mr. *Bugg* is now of another Judgment than he was, as *Paul* was when Converted; before he thought he might do many things, even against the Name of Jesus, but he was of another Judgment when Converted.

G. W. This instance will not hold parallel with the Case of *F. Bugg*, his is not a Conversion as *Paul* was; *Paul* did not say he was in the Truth (or a Christian) before Converted; but *F. Bugg* as good as saith he and the Society of the Quakers were once the People of God, and enjoyed his Comfortable Presence when Dissenters from the Church and Clergy of *England*; but now contrary-wise he is turned to them (and Conformed) and from the Society called Quakers, I do not see how either he himself or thou canst clear him or bring him from under the Dilemma. Is *F. B.* of another Judgment concerning the People called Quakers now, than he was when he writ this Book in 1686, wherein he highly Commends of the Society called Quakers?

Pr. He is now of another Judgment.

G. W. Then he was of two different Judgments since he was Conformed to the Church of *England*: Come *F. Bugg*, what sayst thou? Dost thou now disown what thou hast writ in Commendation of the People called Quakers in 1686?

F. B. No, I own what I then Writ.

G. W. Then *F. Bugg* and his Minister contradict each other; he is of another Judgment, saith the Minister: No, I am not, saith *F. B.* I own what I writ.

F. B. The Presence of God may be among other Societies, as Presbyterians, Independents, Anabaptists.

G. W. By the same rule his Conformity is so indifferent, that he may as well joyn with any of those other Societies whom he never so highly commended of as he hath of the People called Quakers; his Apostacy is apparent, he cannot clear himself of the Dilemma before Rehearsed upon his own Confession, which is plain an Argument as to Man, from his own Confession, which no doubt was from inward Conviction.

Pr. He's Apostate from you, but not from the Truth.

G. W. What saith *F. B.* to it, could he be in the Truth, both when in Society with the People called Quakers (being Dissenters from the Church of *England*) and now in his Conformity thereunto?

Pr.

Pr. He Argues—*Argumentum ad hominem*, have a care how you Answer him, there's a Snare in it: You are now of another Judgment.

F. B. I am of another Judgment.

G. W. Art thou of another Judgment than thou wast when thou writ this Book in 1686 concerning thy being a Member of the Society of the Quakers (so call'd)? If so, at the same rate *F. B.* may alter his Judgment every two or three Years; and thus he may write Books, and contradict them again; then what Credit is to be given unto his Books or Scribbling against the Quakers? The cause of his turning from us (as he pretends) is, that there are Canons or Rules among us, required to be observed, and he assigns us only two of those Canons: First, Not to forsake our usual Meetings in times of Persecution. 2dly, Twice Publication of Marriages before our Mens and Womens *Distinct Meetings*.

F. B. They have no Foundation in the Scriptures.

G. W. Yes, but they have: 1st. *Not forsaking the Assembling of your selves together, as the manner of some is.*

2dly, The intent and end of our Womens Meetings, is good and Warrantable by Scripture; it is Religious, and for the Exercise of a Christian Care, with respect to Widows, Fatherless, Indigent, &c. And our Proposing Marriages twice to both our Mens and Womens Meetings, is, that both may Inspect them, and see that they be clear and free from all Pre-contracts, and have Consent of Parents and Guardians, &c. This is a Just and Righteous end, which I hope you will not deny; our Method herein hath been laid before the Civil Government, and approved of as Laudable and more safe than the Method of those Priests of the Church of England who Marry persons Clandestinely without the knowledge and consent of Parents, where Heiresses are Stolen and Marriages Theevish; we have none such among us, but due Publication and strict Examination and Approbation, before Marriages be Solemnized among us.

Pr. I am glad you have so much Discipline among you.

G. W. But *F. B.* hath opposed it, and left us on pretence of being burdened in Conscience with *Canons, Rules, Laws, &c.* among us, as if he were now joyned to a Church that hath no Canons or Rules; but I think you have more than we, though we have Good and Warrantable Canons or Rules and due Methods in Discipline, which we will stand by in the Face of all Opposers;

but if Canons or Rules be the Burden of *F. B.*'s Conscience, then he should have gone into some Society that hath no Canons, Rules, nor outward Methods; and I know no such Religious Society but they have both Rules and Methods in Discipline, but the Ranters have not; so *F. B.* might have gone among them, and not have been burthened with Canons, Rules and Methods, wherein he might have been more consistent with himself as to his Reason for his forsaking our Religious Society.

Pr. But I understood Mr. *Bugg* was dissatisfied with your Womans Meeting apart from the Men.

G. W. Sometimes they meet together, and sometimes apart, and they may not be refused that Liberty as an accommodation for good Ends and Services in the Church. Good Women had a Service, and did good Offices in the Primitive Christian Church formerly, as *Phabe* and others, *Rom. 16.* I remember when it was

told *F. B.* there were *Deaconesses*, or Women

† *Rom. 16. 1.* Deacons † in the Church of Christ: He Answered
Διάκονοι. α. (in one Book) that we had this out of some History
Maſ. & Fem. or Popish Author, which was his ignorant Rashness,

for I had it first out of Protestant Authors, though both Protestants and Papists own that there were such *Deaconesses*. Divers more things passed, too tedious to Relate here at large: Some time was taken up by *F. B.* to excuse his Compassing his *15. L* Fine from *Samuel Cater*, wherein when his Cunning and Crafty Dealing was Discovered both by himself, and laid open by *Samuel Cater*, divers People Laughed at him, and the Priest deemed it *Wittily done*, but it was by the *Wisdom of the Serpent*, (said he).

G. W. Observe here *F. B.*'s own Minister confesses it was by the Wisdom of the Serpent that he acted against *S. C.*

Pr. It is Lawful sometimes to use the Wisdom of the Serpent; our Saviour said, *be ye wise as Serpents, and innocent as Doves.*

G. W. Dost thou really believe that *F. Bugg* was as Innocent as a Dove in his Dealing, as he did by *Samuel Cater*?

No Answer to this.

Some time was also spent about *Jeshua Bang*'s his requiring Satisfaction of *F. B.* for manifestly Injuring him in Print, which he could not Deny, but made no Satisfaction for the Injury done.

Lastly, *G. W.* gave publick Testimony in the Name of the Lord to clear himself and Friends from Popery, and from being Popishly misled; And in opposition to *F. B.*'s Malicious and Slandereous Charge

Charge and Reproaches, tending to render him and his Friends Odious and Obnoxious to the Government and People, too large here to insert particularly:

As for *Samuel Knowles* he said not much, he appeared somewhat Insignificant, but only to help forward the lightness and laughter of some People present, by his own Levity, lifting up his Eyes and Hands as one in Admiration (and credulous of *S. B's* infamous Charge and Reproaches against the Quakers) who being afterward Reprehended for his Levity and ill Example therein; he Excused it as well as he could, with his *smiling Countenance*, which he Natural-ly had, (as he said.)

The foregoing Narrative hath been kept in reserve until *F. Bugg* appeared first in Print, as it was expected he would.

Now *Isaac Archer*, thou having thus far appeared an Abettor and Assister of *F. Bugg* in his Fruitless Quarrel and Contention against Us, and he being one of thy Flock and Church, we may take it for granted, that he hath secret Incouragement from thee to divulge his Malicious defaming Pamphlets and Books against Us, and his Work therein will not only become his own Load and Burthen, but thine also, if thou wilt not please to stop him from his Investive Scribbling and Printing against Us (the People of God called Quakers) or otherwise manifest thy publick dislike thereof, for his Work is therein scandalous to Religion, and he shall be loaden with his own Iniquity; he will never bring Honour to thee, or to thy (or your Church's) Interest. It's apparent that thou and he are not one in Principle, whilst he owns the Doctrin and Practice of the People called Quakers in their *Antient Splendour*, according to his own *Confession*.

I may also remind thee of thy Position, the 13th of the 2d Month, 1688. at our publick Meeting at *Milden-hall*, i. e. That *Judas* his Transgression by which he fell from his Ministry, was his Hanging himself (not betraying his Lord and Master) and that a wicked man may be a Minister of the Gospel, and ought not to be separated from: Against which Doctrin I left anote of these quotations for thee, 1 Tim. 3. 2, 3, 4, 7. 1 Pet. 5. 2, 3, 4. Titus 2. 7. 2 Cor. 6. 3, 4, 5, 6. 2 Tim. 3. 2, 3, 4, 5. And now *J. Archer*, I must tell thee, 'tis a dangerous thing to take *Judas's* (or wicked Mens) part.

A CERTIFICATE

Milden-Hall the 25th of the 5th Month called July, 1691.

FRANCIS Bugg who for some Years walked in Friendly Community and Society amongst Us, the People call'd Quakers; and after that for some time, under pretence of siding with the Christian Quaker against the Apostate Quaker, and having also wrote several Books on that Account, with subtil and various Endeavours to make Division, Strife and Debate amongst Us; He the said F. B. did on the 30th of the 2d Month, 1691. appear in our Meeting with a Warrant in the hands of a Constable, abetted by Isaac Archer and Samuel Knowles, two Priests, the former of this Parish, the latter his late Curate, accompanied with many of their Hearers, to whom he hath joyned himself in their Church Society, turning his back as well upon his Christian Quaker, as of his Apostate Quaker (as he calls some) whose Countenance there, sufficiently manifested him what manner of Christian he was as to his deportment and Religion, to the Satisfaction of several who had retained some better thoughts of him, than that he only Counterfeited the Christian Quaker, under a Malicious Disguise and Subtil Design to make Division, Strife and Contention amongst us, though some believed otherwise then. And at the said Meeting he offered G. W. a Paper, which he refusing to accept at his Hand, F. B. said that it contained three Charges: Concerning which, we Declare, That though at the fore-end of that Meeting G. W. did refuse to Answer F. B's Interrogatories, b rather endeavoured by Arguments to obtain the benefit of the Meeting to the end and service intended, undisturbed; he offered to Answer | Bugg after the Meeting was ended; which not obtaining, G. W. did towards the conclusion of that Meeting not only own that he Wrote most part of Innocency against Envy, but also upon a Reflection off F. B. on him as not owning Judgment Fixed, did say, the he owned all his Hand or Name was set to, Errors of the Press excepted, which we take to be a full Answer, not only for Judgment Fixed, but for all other Books which he hath wrote and subscribed his Name to; unto which we subscribe our Names.

John Mason.
Joseph Mason.
Simon Burgis.

James Burgis.
Tho. Brewster.
Hen. Hogans.

Rob. Hibble
Ambr. Friend.
Geo. Friend.

Joshua Bangs.
Edward Firth.
Tho. Fuller.

Now to Proceed to F. Bugg's

One Blow More.

HE saith he was resolved to go to the Meeting well Prepared, which it seems, was with a Constable and Warrant, as before obtained by an undue Information as well as Envious, against the persons met, as being under a great suspicion of Disaffection to the Government. That for his offering to meet us to Prove matters of Fact, his Challenge he here again renews on a Months notice, p. 2. whereby he has Granted that he has not yet proved matters of Fact against us; we have his Clamorous Accusations and Charges without Proofs; still he's more loud in's Charges than in's Proofs, as was publickly told him.

That F. B. offered G. W. a Paper containing this Charge following, offering publickly (he saith) to prove it, [which he neither did nor can do.]

1st, That G. VV. is a Deceiver of the People.

2dly, A false Accuser of the blessed Martyrs, charging their Doctrine to be Corrupt, tending to Practical Ranterism, and thereby siding with the Papists against the Protestants.

3dly, That he is a favourer or an excuser of such Principles and Practices as border upon Blasphemy and Idolatry.

G. VV. did and still doth utterly deny these Charges as False, Slanderous and Malicious, they remain still to prove, which F. B's says so, doth not.

1. Wherein is G. VV. a Deceiver of the People in point of Doctrine or Conversation? He utterly and Conscientiously denies the Charge, having faithfully served the Lord in good Conscience from his Youth upward, and rejoiceth that he is counted worthy to be thus Reproached for Christ Jesus, as his Ministers of old were, 2 Cor. 6. 8.

2. Wherein doth he accuse the blessed Martyrs, and charge their Doctrine to be Corrupt? This Charge is General as well as in the Plural. What Doctrine agreed upon and generally held by the blessed Martyrs, did G. W. ever so Accuse? But only F. B's Misapplication of the Words, which he saith were Dr. Barnes, viz. That

all

all outward works be things indifferent, and may be used and also left Pray where did the blessed Martyrs agree upon or hold this Doctrine, as stated by our Adversary? I am sure 'tis neither safe nor sound without some such distinction, as all outward works not evil in themselves, or not prohibited by the Law of God, be things so indifferent as aforesaid.

3. His third Charge is as notoriously False and Malicious as the rest: The occasion whereof was my only Questioning him about two Letters, which he saith were sent to G. F. by J. C. and J. A. How proves he they are theirs as Cited, &c? I do not believe they are, as I told him publicly, both which shewed my dislike of them, as Cited, especially the latter; besides there's now more ground to question the Citations, since F. B. hath varied in his last from his first in several Passages, leaving out divers words; and he hath not yet proved either of them true: I suppose if he hath not forged the said Letters, he hath taken them upon Trust, as he would have the Reader and us take them from him upon his own Credit and bare Affirmation, which is of very little value to us: That he frequently imposes, and commonly refers us to his own Scurrilous and Abusive Pamphlets, as if his own Authority and *Ipsè Dixit* must bear down all opposition to his bare and proofless Affirmations.

That G. W. did not own the Book wholly, Entitled Innocency against Envy, and refused to own either in part or in the whole; his Book Entitled, *Judgment Fixed*, are both false, for before the Meeting was ended, he openly owned both, the Errors of the Press excepted, though unwilling at first to Answer F. B. to that or any other Question, because he desired the Meeting might be kept quiet and free from Contention, but could not obtain it, because of F. B's Turbulent and Abusive Contention and Clamorous Reviling.

To prove that G. W. did both refuse to own his Book, (*Judgment Fixed*) and Answer the Charge before cited,

F. B. produces this Certificate, viz.

W *Whose Names are under written do Testify, That on the 30th of April, 1691. George Whitehead did refuse to own his Book, Judgment Fixed, &c. and to Answer to the recited charge which was by Francis Bugg Exhibited against him.*

Isaac Archer.
Samuel Knowles.
And Ten more.

1. This Certificate is very unfair, partial, and unjust in both, as I could produce many more Witnesses to the Contrary, if I should go or send about to get hands; for that I did publicly own the said Book, *Judgment Fixed*, and the other also that very day and place (the Errors of the Press excepted) some time before the Meeting was ended, as many can Witness: That at first I refused for some time to Answer *F. B.* but refused not to own my said Books, or to answer his Charge at a more convenient time, which I did before parting, but would not presently be forced nor frightened thereunto by his peremptory demands and threats (with *Constable and Warrant*) his imperiously imposing upon me, I did not think my self bound immediately to Answer at his demand, and in his time, but took my own time and method to give Answer. This is the very truth of the Case.

2. That I did not only Answer his said Charge by way of Denial, but all the rest of his abusive and proofless Accusations and Clamours in general.

And my Negation was sufficient, whilst his Affirmations were unproved, and yet in many things he was answered by such demonstrations as he was not able to refute. I had no cause to be *Timorous or Cowardly from a Guilty Conscience*, nor ashamed of *S. Cripe* (in his being concerned with me) as *F. B.* most fallly insinuates, p. 2, 3. And at length, against his abusive Clamours, *That G. W. was disaffected to the Government; Jesuitically siding with the Papists against Protestants, &c.* This proposition was fairly made and urged by me the person abused, *viz.*

“ That seeing *F. B.* hath thus publicly and highly reproached
 “ me touching the Government, as *disaffected to the same, Popish,*
 “ *Jesuitical, &c.* I do sincerely offer, that if *F. B.* or any that
 “ take his part (his Minister or any other) hath any thing to
 “ charge me with, relating to the Civil Government, or any
 “ Complaint, Suggestion, or Jealousy against me touching the
 “ same, according to his said Reproaches, if he or they will let
 “ me have a Lawful Summons (after I am at London) to appear
 “ before the Secretary of State, or any of the Lords of the
 “ King and Queen’s Council, I shall (God willing) meet him or any
 “ of them face to face, and Vindicate my own Innocency against
 “ his Malicious Charge. But to this *F. B.* and his Party gave no
 answer; only *S. Knowles* said they would consider of it. And indeed
Isaac Archer and he might have been more Ingenuous than to sign
 C such

such an unjust Certificate as they have done, upon F. B.'s Insigation; it will no way redound to their Reputation or Credit.

Again F. B. proceeds with his Clamours, charging us with being *Deluders with Abominable Lyes, Manifest Forgerists and Gross Perversions*; one instance whereof he may Recite, as he saith, out of our Book, *Immunity against Envy*, in Answer to his *Quakers Detected*, p. 3. Where he saith, *We have grossly abused his Intention, and by leaving out five words, (viz. in the beginning they taught) have made him speak what is for our turn, saying, that he confesses to our Doctrin, viz. That all men are enlightened by Christ, according to John 1. 9. And to the Sufficiency of this Light of Christ to lead to Salvation, without the help of Mens outward Prescriptions, Forms, &c. p. 3. That he did plainly confess to our Doctrin herein, is true still; and our leaving out those five words, doth not lessen his Confession, nor will his now saying, We have grossly abused his Intention, be any just excuse; but both idle and evasive, as if his intention were not to confess that Doctrin or our Ministry (which we still hold) as in the beginning we taught, whereas he hath contrariwise granted, that he was still the more confirmed that it was a Dispensation of the Love of God sent as a Visitation to Mankind; and being thus persuaded, he was resolved to bear the Cross, and did utterly dispise the Shame that attended us and our Message, &c.*

And that in this manner (he saith) we went on for many years, and Loved one another with Love unfained, and doubtless God blessed our Meetings with the comfortable Enjoyment of his Presence; and as every man was persuaded by the Lord, so he was frequently exhorted to walk. See his *Quakers Detected*, p. 3. before cited more at large; from all which pray observe how plainly he hath confessed, since he was Conformed to the Church of England, in the year, 1686. both to the Truth of the Quakers Doctrin, Ministry, Society, Blessed Meeting, and Immediate Teaching of the Lord, which he saith was in the beginning, as if now they were Declined; however it was since they were a People Religious and Christian Society, and he one among them (according to his own confession) and both these People called Quakers, while in such Purity and Blessedness, yes, and Ancient Splendor also, (as he saith p. 14. of his *One Blow*, &c.) were all Dissenters from the Church of England, and bore Testimony against the Clergy, and Priests, and Tythes, their Covetousness, Oppression and Persecution; but now F. B. (and not the People called Quakers) is turned back to the Priests whom he testified against

against, when he owned the said People to be the People of God, and both sound in Doctrine and Practice (who still persevere in their Testimony.) But *F. B.* is Fallen, Back-sliden and Apostatized from his Testimony which he bore among the said People, therefore he is the Apostate and not we; and yet as a self-condemned person even since his Conformity is made to confess to the Truth of our Doctrine, Conversation and Society, as it was in the beginning, and for many years together, when he owned us: But now he walks quite contrary in his Conformity and TempORIZING, so that he cannot be Right now, if he was ever Right among us. But if he saith he is now of another Judgment, as his Minister *J. Archer* would have him, instancing *Paul's* saying, He thought he might do many things against the Name of Jesus, but was of another Judgment when Converted; then this is to condemn *F. B's* own Testimony to the Truth of our Doctrine and Conversation, which he hath given since he turned to the Clergy and Church of *England*; and I could not find that either *F. B.* or his Minister could clear him of this Dilemma, if ever he was in the Truth while he was among the People called Quakers, or in Society with them, he must be in Error now in his turning back to the Priests and Church of *England*; but if he and his Teacher will conclude that he was always in Error while among the People called Quakers, but now Converted (and in the Truth; This is to Condemn his own Testimony aforesaid, Printed in the Year, 1686. *Quakers Detected*, p. 3. where since a Member of the Church of *England*, he hath confessed to the Doctrine, Ministry, Christian-Conversation, Love and Society of the People called Quakers, and their blessed Meetings in the beginning, and for many Years; so that take it which way he or his now Minister will, he is under a manifest Snare, he is self-Condemed, and his slight evasion will stand him in no stead, viz. That he is far enough from confessing to our present Doctrine and Conversation; and saying, that though he did set forth what we held in the beginning, yet that we teach the contrary now; and what though *Rome* was once a glorious Church & endued with sound Doctrine, and many other excellent Ornaments; yet by Innovations and Mischievous Impositions, she is utterly Defaced. And his saying, There is great difference between my saying in the beginning, that they taught sound Doctrine, &c. and saying

So the Quakers were once a glorious Church, by their comparison, and both then and now clearly Dissected from the Church of *England*.

the same now. p. 4. These Evasions and Shifts will not cover nor excuse him, nor warrant his Temporising, and turning to the Priests and Church of *England*, contrary to that Doctrine and Testimony which he saith we Taught in the beginning, but still he appears a *self-condemned Person*, guilty of deep *Hypocrisy* therein, acting contrary to manifest conviction in his own Conscience; for wherein he saithly suggests *we now Teach and All contrary to what we did in the beginning*; he should rather have endeavoured to find out some other People whose Doctrine and Conversations are both sound and agreeable, as he confesseth the Quakers were in the beginning; or to consist better with himself, he should see if he could find out some other glorious Church endued with sound Doctrine and excellent Ornaments, (but then it must be without either Canons, Rules or Discipline) that is neither the People called Quakers, nor the Church of *England*, which he Testified against when he was in Society with the Quakers in their *Ancient Splendour*, according to his own confession, otherwise he is still in the Mire, and yet to seek, *being in Egypt, sold himself.* As he saith, *Quakers Detested*, p. 8. and therefore no real Convert of the Church of *England*, while he would make the People believe that he is for the Quakers in their *Doctrine and Practice*, when most *Glorious and Splendid*, and yet continues a pretended Member of the Church of *England*, contrary to both.

But dare F. B. in Conscience now say that he is more Just, more Pure, more Clean in his Life, than when he walked among the People called Quakers, and owned them as the People of God, a Glorious Church, &c.?

Now he proceeds to prove that we do not teach now as in the beginning, and that our Practice, Deportment and Conversation, is not now as in the beginning, nor directed with that Simplicity and Plainness, &c. For which he hath framed six Articles.

The first, against the Quakers late Doctrine, viz.

In the beginning they taught that all Men were Enlightned according to John 1. 9. And that this Light wherewith Christ had Enlightned them, was sufficient, of obeyed, to lead to Salvation without the help of outward Rules, Laws and Directories of Mens Prescribing; but now they teach the contrary (saith he) and wherein contrary? They have Dispersed such out of Unity who discommenace Womens Meetings, &c. &c. &c. we have but his own say so, or proofless Affirmation that

that this is a contrary Teaching to the former. In the beginning we Taught that all Men are Enlightned by Christ, and so do we still; and that this Light of Christ is sufficient to lead unto Salvation, if obeyed without outward Rules, Laws, &c. of Men's prescribing or making, or without Human Prescriptions; and so we say still, this Light is sufficient; and yet by this Light reprove dark and envious Opposers of Women's Godly Meetings (gathered in the Name and Light of Christ Jesus by his Power) which have been among us many years, before F. B. left us, even in such times, wherein he has granted us to be in our *Ancient Splendor, a Glorious Church*, &c. yet now in contradiction to himself, is both an Opposer of our Women's Meetings, and an Adversary to our Christian Discipline and good Order; else why does he oppose the Doctrin of the Light within thereunto? And that such Opposers are both Disobedient unto (and out of) the Light and Unity of Christ's Church, and consequently in Darkness, is as certain, as *he that saith he is in the Light, and hates his Brother, is in Darkness*, as F. B. is, in his dark Opposition without Proof or Reason; he might as well have argued thus, *viz.* That if the Light of Christ within, be sufficient to lead unto Salvation, if obeyed without Human Laws; then it is a contrary Doctrin, to testify against the Spirit of Envy, Division and Darkness; but the Light of Christ is sufficient, *Ergo.* Let him bring a better Argument upon his own Article and Opposition if he can, and his Fallacy will easily appear as it doth.

His Second Article, Charging us with Popish and Antichristian Practice,

Is both False and Slanderous; In his falsly accusing us with Imposing on each others Consciences, for the strict Observation of Women's Meetings, as contrary to what in the Beginning we Taught against Imposition upon another Man's Conscience, &c. Nor hath he proved any Imposition upon our Friends Consciences in this Case, either to observe, or act without or contrary to Inward Conviction or Perswasion by the Light of Christ within: Therefore his Charge without Proof, is a blind Imposition. But saith he, They are for Nonconformity Record out of the Unity, &c. He should have said rather, that some for Opposition and Gain saying of good Order and Discipline (as that of twice Publication of Marriages before Solemnized) agreed upon and practised by the Church.

Church of Christ among us, have therein (or in that matter) excluded themselves out of Unity (and if some such have been so recorded, that excludes them not so much as their own cross Actions) and this had been true in Fact; for if they had been in entire Unity with their Brethren, they would not have made any such Opposition or Breach upon any due or necessary Method, Order or Discipline, agreed upon by them, or in a Christian Society, which they pretended to be Members of; and such gain no Reputation by such Advocates as *F. Bugg*. And further the true State of the Case in Opposition to his False and Partial, is this: In the Beginning we declared against *Human Impositions on Men's Consciences*, and against *Persecutions thereupon also*, and so we do still; and yet it is no Contradiction, to be for the strict Observation of Faithful Women's Meetings, sometimes distinct from the Men; where they are persuaded by the Light of Christ so to Meet, being gathered by the Power and in the Name of Jesus Christ, (which cannot be an Effect of my Imposition contrary to good Conscience,) and for those good Ends and Services proper to them, which *F. B.*'s new Minister could not deny, when those good Ends were Demonstrated.

His Third Article against their Deportment and Carriage,

Runs thus.

" In the Beginning *G. W.* and many others came through
 " the County in plain Habit walking on Foot, Content with
 " mean Accommodation, apt to Teach, not given to Filthy Lu-
 " cre, often Visiting the Sick, the Poor as well as the Rich,
 " Working often on their Trades, that they might not be Char-
 " geable; But now they are grown Great and High, and instead of a
 " plain Gray Cloth Coat and shorn Hair, they are now Cloathed with
 " the finest of the Fleeces, the best of Hair Camlets, well-set Periwigs;
 " instead of going on Foot, they generally have the best Horses they can
 " get; yea, some of them have their Coaches, Callashes, Foot-boys and Ser-
 " vants to attend them, and instead of Cold Water, the best of
 " Spirits.

Observe what Commendation he still gives of us as in the Beginning, but now what a Story he hath told, to prove us declined in our Conversation; but still short of proving us *Apostate and* *Worms*, &c. As to our Deportment and Carriage, we have plain Habit still, and are content with mean Accommodation; and some

some of us can and do Drink Water, as we have occasion: *We have learned both to Abound and to Want*, Phil. 4. 12. But for the *best of Spirits instead of Cold Water*, it is a false Imputation, as well as Non-sense; Who can drink the best of Spirits instead of Water? And we covet no Man's Meat, nor Drink, nor Gold, nor Silver, nor Apparel, but Preach the Gospel freely as ever; yet are necessitated to Ride on Horse-back sometimes, because not so able to Walk on Foot, as in the Beginning: And some have better Cloaths than at first, for some had their Gloaths torn among Bryers and Thorns, by the Woolfish Persecutors and Followers of Persecuting Priests; others their Cloaths much Worn, by lying in Prisons upon Straw, Boards, Floors, &c. for their Christian Testimony; and they could not always wear their old Cloaths, they must sometimes have new ones; these are no Proofs of their Desertion or Apostacy. And for Periwigs *well set* or *ill set*, we do very little affect or care for them, we like no extravagant or unnecessary ones, though probably some who have lost their own Hair, either by hard Imprisonment or Sickness, or by outward Weakness, Infirmitiy or Age, may have necessity to wear some short Wigs, to keep their Ears from Deafness, and Heads and Necks from Cold, who otherwise had rather be without them. Now if *F. B.* or any other should judge such as guilty of Pride or Apostacy therein, when their Consciences in the sight of God witness the contrary; such his and their Judgment would be very Unjust, and judged of God and his Truth, as well as extravagant, ranting and unnecessary Wigs.

And as for Coaches, Callashes and Foot-boys, we know of few among us keep them, to be sure not *G. W.* nor others that came out when he did in 1654. though probably some few, that are come to own the Truth since, that have Estates answerable do keep Coaches, for the necessary Accommodation of themselves and Families, to carry them to Meetings (and where they have occasion) which can be no Proof of their Apostacy neither, but rather the contrary; that their Zeal is such, they spare no Cost to accommodate their Families to Meetings.

'This Confession, That in the Beginning we were apt to Teach, not given to Filthy Lucre, nor willing to be chargeable, contradicts his Charge in his other Pamphlet, *N. Rams*, p. 13. where he calls our Ministers *Hirelings, taking Money for Preaching*; and p. 14. saith *They always pretend to Preach, Teach, &c. freely, but yet contrary to these their Pretensions,*
have

have all along taken Money for the same. —How agrees this with his now confessing that in the beginning they were apt to teach, not given to filthy Lucre, not willing to be Chargeable? Yet have all along taken Money for Preaching. O! horrid and shameful Lye, and self-contradiction.

His fourth Article against their taking Money, contrary to their Pretenses, viz.

† But since that work is become far more than in the beginning they may allow poor Men something to live upon, who spend their time in Recording matters for them. We hope there's no harm nor Apostacy in that.

In the beginning they taught, that nothing amongst them as a People should be Recorded for Money, † but freely a free People, and in Love to serve one another, G.F.'s Order, Printed, 1650. (We think this is not true, we know no such Order Printed that Year, if at all;) And also that it was a breach of Christ's command to take Money for Preaching. And under this Notion exclaimed against the Presbyterians for their Bason and Platter, and against the publick Preachers for their settled Maintenance, as Tyths, &c. But now they can take 50 l. per Annum, 30 l. for Writing a Manuscript of five or six sheets to teach Children. — I say their Ministers take Money for Preaching. Thus F. B.

Now pray observe his Charge and the Nature of it, how general both against our Ministers and others, viz. ~~That~~ They can take 50 l. per Annum, speaking both before and after of taking Money for Preaching: We deny his Charge, because utterly false, and a gross Slander, and challenge him to prove where our Ministers take 50 l. per Annum for Preaching, or any of them 30 l. for Writing the said Manuscript either? He hath been already Reprehended for this Lye of 50 l. per Annum, unjustly charged upon our Ministers, and yet persisteth in it. See our Answer, *Innocency against Envy*, p. 14. ~~That~~ "Where we charge him
"therein with a gross Lye, Defamation and Scandal.—We
"have not so learned Christ, we Preach freely as he hath com-
"manded, &c. But in stead of Proof, we have F. B.'s own *Ipsa*
Dixit, &c. I say their Ministers take Money for Preaching. But I
say this is a Lye of F. B.'s, which I hope is of as good Authority
as his, and better than his bare proofless sayso. He hath likewise
impudently perverted *The. Elwood's* words, *As making an Apology*
for

for his Brethren, taking Money for Preaching, from T. Elwood's only Pleading for a Supply of the Needful Wants of Christ's Ministers, as Cited more at large in his *D. Rams*, p. 13, 14, 15. Thus this backsliding Apostate hath frequently shewn himself a Perverse, Fallacious and Impertinent Scribler.

His fifth Article.

That they receive Honour of their Servants and Apprentices, (this is general, which I do not believe) contrary to what we taught in the beginning against Respecting Persons, receiving Honour out of another. To prove this he Accuseth S. Duncon about his Apprentice; thus he Accuseth the Dead, as he hath frequently done, who are not here to Answer for themselves, which renders his Work of the less credit.

If any of our Friends Servants sometimes are without their Hats in their Shops, &c. I should rather think it is for their own Convenience, than from any Injunction of their Masters for their Honour, as he hath Accused J. C. and J. A. both long since Deceased; with Idolatrous and Blasphemous Names and Titles given to Man; Prayers Given or Offered to G. F. Disfying and Adoring him, &c. p. 7. in two Letters before mentioned, which I have not only questioned the Truth of his Citation thereof, but Disown, especially the latter, as Cited by F. B. who hath also varied in his Citation thereof; nor hath he gone about to prove, either that they are truly Cited by him, but rather the contrary by his manifest variation therein; so that still it remains for F. B. to prove that the persons Charged, i. e. J. C. and J. A. were the Authors of the said Letters, as Cited by him, which I do not believe nor own them, nor can I understand them to be Prayers, (as he calls them) when there is not so much as the Form of a Prayer in them: These things considered, F. B's Clamours against us of justifying Idolatry and Blasphemy, cunning Evasions, Quibbles, and Jesuitical Reserves, Sculking to Deceive the Simple, p. 7. 8. do all fall to the Ground as meer empty and envious Rallery and abuse.

have all along taken Money for the same. —How agrees this with his now confessing that in the beginning they were apt to teach, not given to filthy Lucre, not willing to be Chargeable? Yet have all along taken Money for Preaching. O! horrid and shameful Lye, and self-contradiction.

His fourth Article against their taking Money, contrary to their Pretences, viz.

† But since that work is become far more than in the beginning they may allow poor Men something to live upon, who spend their time in Recording matters for them. We hope there's no harm nor Apostasy in this.

In the beginning they taught, that nothing amongst them as a People should be Recorded for Money, † but freely a free People, and in Love to serve one another, G.F.'s Order, Printed, 1650. (We think this is not true, we know no such Order Printed that Year, if at all;) And also that it was a breach of Christs command to take Money for Preaching. And under this Notion exclaimed against the Presbyterians for their Bason and Platter; and against the publick Preachers for their feild Maintenance, as Tyths, &c. But now they can take 50 l. per Annum, 30 l. for Writing a Manuscript of five or six sheets to teach Children. — I say their Ministers take Money for Preaching. Thus F. B.

Now pray observe his Charge and the Nature of it, how general both against our Ministers and others, viz. ~~§~~ They can take 50 l. per Annum, speaking both before and after of taking Money for Preaching: We deny his Charge, because utterly false, and a gross Slander, and challenge him to prove where our Ministers take 50 l. per Annum for Preaching, or any of them 30 l. for Writing the said Manuscript either? He hath been already Reprehended for this Lye of 50 l. per Annum, unjustly charged upon our Ministers, and yet persisteth in it. See our Answer, Innocency against Envy, p. 14. ~~§~~ “Where we charge him therein with a gross Lye, Defamation and Scandal—We have not so learned Christ, we Preach freely as he hath commanded, &c. But in stead of Proof, we have F. B.'s own *Ipsa Dixit*, i. e. I say their Ministers take Money for Preaching. But I say this is a Lye of F. B.'s. which I hope is of as good Authority as his, and better than his bare proofless sayso. He hath likewise shamefully perverted Tho. Elwood's words, As making an Apology for

for his Brethren, taking *Mony for Preaching*, from T. Elwood's only Pleading for a Supply of the *Needful Wants of Christ's Ministers*, as Cited more at large in his *B. Rams*, p. 13, 14, 15. Thus this backsliding Apostate hath frequently shewn himself a Perverse, Fallacious and Impertinent Scribler.

His fifth Article.

That they receive Honour of their Servants and Apprentices, (this is general, which I do not believe) contrary to what we taught in the beginning against *Respecting Persons, receiving Honour one of another.* To prove this he Accuseth S. Duncon about his Apprentice; thus he Accuseth the Dead, as he hath frequently done, who are not here to Answer for themselves, which renders his Work of the less credit.

If any of our Friends Servants sometimes are without their Hats in their Shops, &c. I should rather think it is for their own Convenience, than from any Injunction of their Masters for their Honour, as he hath Accused J. C. and J. A. both long since Deceased; with *Idolatrous and Blasphemous Names and Titles given to Man; Prayers Given or Offered to G. F. Disfying and Adoring him,* &c. p. 7. in two Letters before mentioned, which I have not only questioned the Truth of his Citation thereof, but Disown, especially the latter, as Cited by F. B. who hath also varied in his Citation thereof; nor hath he gone about to prove, either that they are truly Cited by him, but rather the contrary by his manifest variation therein; so that still it remains for F. B. to prove that the persons Charged, i. e. J. C. and J. A. were the Authors of the said Letters, as Cited by him, which I do not believe nor own them, nor can I understand them to be *Prayers*, (as he calls them) when there is not so much as the Form of a Prayer in them: These things considered, F. B's Clamours against us of *justifying Idolatry and Blasphemy, cunning Evasions, Quibbles, and Jesuitical Reserves, Sculking to Deceive the Simple,* p. 7. 3. do all fall to the Ground as meer empty and envious Rallery and abuse.

The Sixth Article.

They sometimes Taught that Reflecting upon Persons was a mark of a false Prophet, and never the way to beget to God, quoting G. F.'s great Mystery, &c. p. 237. and that to call Names for Religion, were no Christians of Christ's making.

He has dealt unfairly by G. F. in his Citation, leaving out his first words, *viz.* The work of the Ministers of the Gospel was not to reflect upon Persons or Creatures, but struck at the Power which Captivated the Creatures, which intends not to strike at the Creature distinct from that Power that Captivates it, and to prove that we Practise contrary, he quotes a Book, *Truth's Defense*, calling a Minister, *i. e.* Camelford, filthy Beast, Impudent, Enemy of God, &c. And E. B. for calling Benney, *Reprobate, Child of Darkness, Blasphemer*, &c. And another Book Entitled *A threefold Estate of Antichrist*, for calling the Priests of the World *Thieves and Robbers, Antichrist's Liars, Viperous Generation, Babylon's Merchants, Ravening Wolves, Greedy Dumb Dogs*, &c. To all which I thus briefly Answer.

1. That personal Reflections and calling Names merely for Religion, is neither the way to beget to God nor Christian; but Reflections and Names suitable to the ill Qualities, ill Natures and corrupt Practices of Persons. This is not to strike at the Creature distinct from that power that Captivates it, but chiefly at that power of Darkness in its own birth and depraved Generation; And such Reflections or Names are not given for Religion sake; but because of some Persons Depravity and Degeneration. F. B. knows that some in the Scripture are called both *Bulls, greedy dumb Dogs, ravening Wolves, generation of Vipers, Serpents, evil Beasts, Antichrists, Reprobates*, &c. And I would ask F. Bugg if he did not Believe the covetous Priests of the World were such, when he was in Society with the People called Quakers, and owned them both in Doctrine and Practice in their Ancient Splendour and Glory, as he hath since confess'd they once were? I suppose within that time wherein he walked amongst them for many years, (I suppose above Twenty) and when he himself writ against the said Priests, did not he then think that many of them deserved such Characters as before mentioned, and in Scripture given to the false

false Prophets, false Shepherds, and covetous Watch-men of Israel? And it is further observable, that those Books mentioned and charged by F. B. as *Truths Defence*, E. B. against *Renner*, *Threefold Estate of Antichrist*, and *Samuel Fisher's Rusticus*, were first printed many years ago, and in such times as F. B. no doubt, owned the People called Quakers to be in their Primitive Purity, Splendor and Soundness, both in Doctrine and Conversation, especially in those many years he walked among them, and owned them; why did he not tell the World what years those said Books were first printed in, which now he has accused? that his Inconsistency and Self-contradiction might more plainly have appeared, in his commending and condemning a People for things Writ by some of them, even when they were so commendably owned, and highly approved of by the self same Judge or Person, even F. B.

He puts a Slight on our Answer to his Pamphlet, *B. Rams*, as so impertinent and short of an Answer, as not worth Replying to, yet thinks it necessary to make some few Observations on it, p. 10. I am sure that his Observations are both Impertinent, and contain divers Falshoods in a little compass, and far short of a Reply.

As 1st. That G. W. will not own our said Answer to his B. Rams, only a part of it, is a gross Lie divers times Reiterated.

2dly. That G. F. and E. B. Encourage O. C.'s Army to a Practise they believed was not Lawful, i. e. to Fight; how proves he this? And that they did so Encourage them then in the Present Tense, and Future Tense. (as he saith) Did not G. F. say to O. C. Arise and come forth? &c. But did he say, Arise and come forth, to Fight, Cut and Slash as F. B. confidently inferred; and told the Meeting at *Mildenhall* afore said? But 'tis not needful for me to insist on this point, the Matter being sufficiently spoke to, and answered in our late Book, Entitled, *Christ's Law*, Defended from *Satan's Rage*, against *John Penymann's* envious Invektive, falsely styled, *The Quakers Unmasked*.

3dly. I do not believe that one of our Ministers said to the Court at Barbadoes, That if the Spirit of the Lord God in them, led them to Fight, I had nothing against it, or that we Recorded any such thing in our Book of Foreign Letters, as F. B. saith: I know no such Record, nor do I believe it till I see it; and if I do, we shall disown it, as none of our Doctrin nor Principle.

4thly. F. B. hath another strange Story against S. Fisher, viz. That he said he believed or expected that the People called Quakers would be Instrumental by Force (with others) to turn out or overturn the then Government, and that this he spake to Mr. Osgood (after the Rising of the Fish-Monarchy Men) and Mr. Pennymen, as I am Informed; pray ask them if they do not remember it, p. 10. Thus far F. Bugg. I have shewed Jo. Osgood this Story, and asked him about it, and his Answer is this, viz. "I do not remember that S. Fisher spoke them, or such words, and I do not believe he did; and I am not apt to believe he spoke such Words, for if he had, I should have opposed them. Wherefore we have Reason to think, this was some forged Story against S. F. who was a peaceable harmless Man, and that this Apostate may be ashamed to charge the Dead, and the Memories of the Living, with old defaming Stories.

5thly. After he hath pretended his Concern for many called Quakers both of his near Relations, and many of the Hearers being honest People (as he Confesses) but have their Eye too much to such Teachers and Leaders as G. W. and his Brethren, &c. p. 11. He insinuates a want of Union, in affection to the present Government; and saith, not one Epistle, not one publick Prayer, &c. i. e. for King William and Queen Mary, which is more than he knows or can demonstrate. His envious and unjust Insinuations therein, have been already answered in our half Sheet in Print, Entituled, *The Quakers Answer to a Scandalous Libel, styled, A Letter to the Quakers*, which he hath since owned by offering to prove what we deny in it, B. Rams, p. 19. And also
in

in our late Answer to his *B. Rams*, he doth but reiterate the same thing over and over against us; and then to colour over his envious and injurious Insinuations against us, touching the Government, he tells us thus, *viz. But I will not insist too much upon this point, lest you say I expose you, and would set the King against you, which is not my desire, as well as below the dignity of his Person and Station.*

Thus when he hath endeavoured to expose us to all the Reproach and Infamy he can, and to render us *Disaffected* and *Obnoxious* to the Government, he can thus Hypocritically pretend, 'tis not his desire to set the King against us. O false hearted Man! What better Tendency is thy envious work of! 'Tis well 'tis below the Dignity of the King's Person and Place, to be influenced by the Malice of such Apostates as thy self, or by such false and infamous Characters, unjustly cast upon us, as *Disaffected to the Government, New Rome Painted Harlots, Deluders, Deceivers, Jesuitical deep Hypocrisie, &c.* And yet thou wouldst be glad we would publicly Address the King and Queen, and pray for them publicly and heartily, and therein be Example to our Hearers, who are honest People. p. 11, 12. Wherein thy Hypocrisie and Inconsistency against us (being set together) Runs thus, *viz. Thou Painted Harlot, thou New Rome, thou Antichrist, Deep Hypocrite, Deluder and Deceiver, disaffected to the Government, &c.*—— Pray Publickly and Heartily for King WILLIAM and Queen MARY. And is this thy Affection and Friendship to the King and Queen? These may evince thy Folly, Confusion and Madness against an Innocent People, whom thou hast causelessly Deserted and unjustly Defamed. We grant 'tis our Christian Duty to Pray for all Men, for Kings, &c. But where are all required by Christ or his Apostles, to pray for them by Name? Or charged as Offenders, for not Naming Persons in our Prayers? May not we pray acceptably, unless we tell God the Name of those we pray for? Surely we need not a False Hearted Apostate to dictate our Prayers to us. Thy Hypocrisy,

Hypocrisy and self-Contradiction also appears, in one while seeming to be against *Personal Reflections* and *calling Names*, &c. And another while calling the People called Quakers, *Pampered Harlots*, *New Rome*, *Rome's Sister*, &c. which to excuse, among other false Allegations and Defamations, thou givest this for one Reason, *viz. By their valuing their own Traditions above the Scriptures*, p. 12. which is a notorious Lye, and utterly denied by us as the rest of thy Lyes and filthy abuses are, with thy Lying conceited Rimes against us, being not worth Reciting.

I leave thee and thy Works of Darkness and Envy, to the Righteous Judgments of the Heart-searching God; and thy Judgment lingereth not, and thou shalt be Rewarded according to thy Evil Deeds; it is high time for thee to seek Repentance, before thou be cut off, for thy Day hasteneth; if thou wilt not be Humbled nor Repent, Remember thou hast been, and art Admonished and Warned: And with what Face or Conscience canst thou finally appeal to God, *as knowing thou hast no Malitious intent, nor nothing of Revenge*; or to pretend to be, *or Write without Prejudice or Malice*? And art not thou Joyned to such as say Prophecyng and immediate Revelation are Ceased? How then comest thou to take upon thee to Prophecy, *That our Mountain shall be laid wast, and that we shall become like a wast howling Wilderness, Dead, Dry and Barren*? Which is thy own Condition, thou art Dead, Dry and Barren, and yet presumest to be a Judge or a Prophet, against others more Righteous than thy self; our Mountain is the Mountain of the Lord, it is Mount Sion, that shall never be removed, nor laid wast, and it is Exalted above the Top of *Esau's Mountain*, and in vain dost thou strive against the Lord's Mountain; thou art not only Fighting and Striving against Man or Men, but against the Lord, his Truth and Power, which is and will be too strong for thee; thy great Iniquities are before him, and thy Secret Sins are set in his sight, even in the Light of his Countenance, and both thy Secret and Open Wickedness is seen and Judged by the Lord; look at home, examin and consider thy own corrupt, perverses and crooked Ways, and seek Repentance, if a place may

may yet be found for thee, which I sincerely wish, if it may yet stand with the good Pleasure of All-mighty God to Grant it: And consider if thou hast not cause to fear thy day hastening.

Middlesex, the
7th and 8th
of the 5th
Month, 1691.

*From a Servant of Christ,
and Friend to thy poor*

Son,

G. Whitehead.

ERRATA.

Page 11. l. 7. r. F. B. l. 29. r. 30th, l. 30. r. 1691, p. 15. l. 21.
r. Crisp.

FINIS

*A Catalogue of Books Printed for and Sold by
Thomas Northcott in George-Yard in
Lumbard-street.*

John Burnyeat's Works, Price 2 s. 6 d.

*G. Keith's Presbyterian and Independent, Visible Churches, in
New-England, and elsewhere, brought to the Test, and examined,
according to the Holy Scriptures, Price 1 s. 6 d.*

His Way to the City of God, 1 s.

His Fundamental Truths of Christianity, Price 8 d.

*Stephen Criss's Alarm Sounded in the Borders of Spiritual Egypt,
which shall be heard in Babylon, Price 3 d.*

*His Epistle concerning the Present and Succeeding Times,
Price, 2 d.*

G. Fox the Younger's Works, Price 1 s. 8 d.

Elizabeth Baiburst's Truths Vindication, Price 8 d.

Sam. Fisher's Works, Price 12 s.

William Tomlinson's Innovations of Popery, Price 6 d.

Buds and Blossoms of Piety, Price 1 s.

*G. F's Several Treatises, worthy of every true Christian's se-
rious Consideration, Price 6 d.*

R. Barclay's Apology for the True Christian Divinity, Price 1 s.

There is now in the Press Robert Barclay's Works, which will be
finished in a short time, and will be a Book of 12 s.

